

THE USE OF RUQYAH QUR'ANIYAH THERAPY ON THE EFFECT OF BRAIN WAVES HEALING TOURETTE SYNDROME PATIENTS

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Paper received: 06 September 2022
Paper revised: 10-16 November 2022
Paper approved: 25 November 2022

ABSTRACT

Ruqyah is a prayer therapy used for specific treatments, which consists of a particular series of readings from the sources of the verses of the Qur'an and the hadith of the Prophet Muhammad SAW. Imam Qurtubi believed that 'ruqyah quraniyah' therapy could contribute to healing physical and spiritual ailments. The resonance effect on the ruqyah therapy of the verses of the Qur'an has a tremendous impact on each reading that is heard (voiced) for various objects. The Research question in this research is how the effectiveness of using ruqyah quraniyah on the effect of brain waves on the healing of Tourette syndrome patients at dr.Sardjito Yogyakarta? This study uses a qualitative method with an experimental phenomenological approach. The experimental stage stimulated it with a variant of the codification of the ruqyah verses in the form of 'Hizb Bahr,' which was tested on pediatric neurology patients for eight weeks so that the patient's brain memory records resulted in refraction and habits. This result indicates that patients with TS change to improve along with psychological conditions that can be calmed by listening to the beauty of the 'Hizb Bahr' in daily life for eight consecutive weeks. The state of listening to the beauty of reading the Qur'an in this 'ruqyah quraniyah' codification model essentially conditions the patient's brain waves at the alpha level. No frontal beta makes the patient perform reflex activities as long as his psychological state is calm and controlled.

Keywords: Ruqyah Quraniyah; Hizb Bahr; Tourette Syndrome; Alpha Waves, EEG

INTRODUCTION

Ruqyah is a prayer therapy used for specific treatments, which consists of a particular series of readings from the sources of the verses of the Qur'an and the hadith of the Prophet Muhammad SAW (Abdullah Al-Rowais et al. 2012). Ruqyah is part of a spiritual healing process based on methods compatible with other religious practices, such as prayer and remembrance (Afifuddin and Nooraini 2016). Ruqyah therapy is a therapy that uses the holy verses of the Qur'an and al-Hadith as a medium to cure various mental disorders. Different holy verses of the Qur'an and al-Hadith explain the effect of using ruqyah therapy. For the ruqyah therapy process to take

place effectively, it needs to be carried out through a series of stages, namely (1) preparation before ruqyah psychotherapy, which includes ablution, listening to religious advice and instructions for implementing ruqyah therapy, and lying down by taking a posture of body relaxation (muscle relaxation) that is comfortable and comfortable and relaxes the mind, (2) the implementation of mass ruqyah psychotherapy, which consists of the activity of listening to the chanting of the holy verses of the Qur'an with sincerity and the sensation that occurs during the procession of listening to the chanting of the holy Qur'an, (3) the implementation counselling and ruqyah on the patient personally, which consists of providing

counseling and particular ruqyah therapy. Such is the use of ruqyah as a method of Islamic medicine.

The history of ruqyah is one of the oldest treatment methods on earth (Afifuddin and Nooraini 2016). With the arrival of Islam, this method was adapted to the breath and procedures according to the Shari'a (Nurdeng 2010). According to Lutfi Ghazali, ruqyah is reciting mantras or chants, both with verses from the Qur'an al-Karim and sentences of prayers to sick people so that their illness will heal (Ghozali 2007: 20). Ruqyah is not performed on healthy and fit, and conscious people for specific reasons, lose their memory or consciousness because jinn creatures control them, as we can see from television shows these days. According to Khalid al-Juraisyi, remembrance with ruqyah contains elements of miracles from God's book, namely the Qur'an (Al-Juraisi 2004:12). The miracle is felt by the loss of something/illness that is felt in a person after feeling the beauty of reading the ruqyah verses, which stimulates the psychological aspect of someone who has healed oneself (Haslinda Lukman, Latifah Abd. Majid, and Wan Nasryrudin Wan Abdullah 2015). The community accepts and uses the therapy of reading the Qur'an in a series of ruqyah for the healing aspect.

According to Imam al-Qurtubi in his commentary, there are two opinions of scholars about diseases that verses can cure in the Qur'an. The first opinion is that the Qur'an heals the heart (*القلوب*) from the disease of ignorance and doubt. The second opinion cures physical ailments using ruqyah, '*ta'awwuz*', and the like (Al-Qurtubi 2003). According to Ibn Abi al-Izzi al-Hanafi, the Qur'an is the source of a perfect treatment of all heart, physical, and matters relating to the problems of this world and the hereafter (Al-Fifi, n.d.:444). There is an effect, of course, with a cause. That is a provision of Allah SWT that applies in this universe. Of course, this is not the case in all cases. But most creatures' affairs

cannot be separated from the law of cause and effect. This law is the wisdom of Allah, complete with goodness. Beings everywhere cannot achieve desires except by the law of cause and effect. In this real world, there is no perfect cause that can give rise to its own effect except the will of Allah the Almighty. God's will is the cause of all causes. God's will is a force that always demands consequences. No single cause can produce an effect by itself, but it must be accompanied by another cause, namely the will of Allah, which determines in some aspects of the cause things that can thwart the effect (Wirman 2012).

Some Muslim communities believe that their holy book (the Qur'an) has special features other than just the divine revelation of God. The Qur'an has a special place for its believers (Setiawan 2001). They read (read or listen to) specific chapters for certain occasions, i.e., when some people are dying, exorcisms, Cure diseases, and so on. They also said they felt calm after reciting the Qur'an (Abdurrochman, Wulandari, and Fatimah 2007).

The resonance effect on the ruqyah therapy of the verses of the Qur'an has a tremendous impact on each reading that is heard (voiced) for various objects. According to the research results of dr. Andri Abdurochman, the sound of reading the Qur'an has the best relaxing effect on reducing stress (Maulana 2016). The results of his research show that the sound of reading the Qur'an has the best level of relaxation compared to classical music or other relaxation music. This effect arises because of the peace produced by hearing the reading. This phenomenon is caused by every cell in the human brain having its natural frequency.

Departing from the things above, researchers are interested in examining this ruqyah phenomenon in the use of ruqyah verses in healing patients diagnosed with Tourette Syndrome so that they can provide ruqyah

quraniyah stimulants on the patient's brain wave structure so that the stages of the healing process of the disease can be known. Tourette's syndrome is a disorder that causes sufferers to experience tics, which are repetitive movements or speech that are out of control (Hartmann, Worbe, and Black 2020). The condition can result in considerable social stigma and poor quality of life, especially when tics are severe (for example, with coprolalia (swearing tics) and self-injurious behaviors) or when GTS is accompanied by attention-deficit/hyperactivity disorder, obsessive-compulsive disorder, or another neuropsychiatric disorder (Robertson et al. 2020). This condition usually begins between the ages of 2 - and 15 and is more common in boys than girls (Budman 2001).

The selection of the research object is at RSUP dr. Sardjito Yogyakarta Pediatric Neurology unit, where this hospital provides a challenge to describe the complexity of patients diagnosed with Tourette syndrome, neurological and brain disorders. The title of the research focus is the use of ruqyah Qur'aniyah therapy on the effect of brain waves on patients in the healing patients with Tourette syndrome at dr.Sardjito Hospital, Yogyakarta. Based on the background of the problem above, the formulation of the problem is manifested in the research questions as follows: How is the effectiveness of using Ruqyah Quraniyah and the effect of brain waves on the healing of Tourette syndrome patients at dr. Sardjito Yogyakarta?.

Literature Review

Various works in the literature relevant to this research were reviewed, including a study on '*ruqyah quraniyah*' as an alternative treatment, among others, conducted by Khadher Suliaman et al. (2012) with the title *Sorcery treatment on Ibn Qayyim al-Jawziyya's (691 H/ 1292 M – 751 H/ 1350 M) perspective and the reality in Islamic Medical Center in Malaysia: A*

comparative studies. The Ruqyah study found were practiced that twenty methods to defend against sorceresses in Islamic medicine centers in Malaysia. However, Ibn Qayyim only provides three main approaches and procedures for the treatment of magic: (1) seeking, releasing, and dispelling magic; (2) purifying the body suffering from magic; (3) using ruqyah shariah to treat patients. However, of the twenty treatment approaches and methods practiced in Islamic medicine centers, only four scenarios are based on Ibn Qayyim's view (Ahmad, Suliaman, and Ariffin 2012).

Another study was conducted by Abdullah Al-Rowais et al. (2012) on the knowledge and attitudes of primary health care physicians towards complementary and alternative medicine in the Riyadh Region, Saudi Arabia. The results showed that about 8% of the participants had attended continuing medical education or training programs. Most were unfamiliar with reflexology, energy healing, aromatherapy, ozone therapy, homeopathy, or chiropractic care (77.4, 71.3, 71.2, 67.2, 65.7, and 63.9%). On the other hand, most doctors understand and feel comfortable counseling and recommending their patients' treatment with *ruqyah* (spiritual healing), honey and bee products, dietary supplements, massage therapy, relaxation, herbal medicine, and cupping (40.3, 38.3, 34.9, 34.4, 25.8, 22.8, and 21.4%, respectively). More than half (51.7%) of doctors used Complementary and Alternative Medicine (CAM) for themselves or their families, but only 14.2% referred their patients to CAM practitioners. 85.1% of physicians studied agreed that physicians should have some knowledge of CAM therapies commonly used in the region. 82.5% agreed that health authorities should play a role in regulating CAM, and 75.7% agreed that physicians' knowledge of CAM practice leads to better patient outcomes (Abdullah Al-Rowais et al. 2012).

Another study conducted by Afifuddin et al. (2016) with the title “The Ruqyah Syar’iyyah Spiritual Method as an Alternative for Depression Treatment indicated that people are beginning to understand the correct method of ‘ruqyah syar’iyyah’ spiritual treatment and to encourage understanding of the development of alternative medicine that can produce therapeutic effects for people with mental depression (Afifuddin and Nooraini 2016).

M. Darojat Ariyanto (2007) with the research title “*Terapi ruqyah terhadap penyakit fisik, jiwa dan gangguan jin*” found ruqyah is also useful for physical and mental therapy. Therapy sustainability depends on the nurse, the patient, and the therapy process. (Ariyanto 2007). Jiří Majer (2013) researched West Sumatra to study the diversity of medical discourses and their impact on individual narratives about illness and change the interpretation of a person’s health condition. People in West Sumatra withdraw from lessons such as Western medicine, local ethnomedicine medicine, or Islamic medicine called ruqyah and the sermons to give meaning to their health and illness (Majer 2013).

Deuraseh Nurdeng (2010) identified the transformation of the practice of ‘rukayah’ (*mantra*) from Animism and Hindu-Buddhist aesthetics based on the method of ruqyah based on the Islamic worldview of ‘Tawhid’ (oneness of Allah) (Nurdeng 2010). Recent research by Eric Will & Udo Berg (2007) shows that research on brain waves, in particular, has found (1) synchronizing tonic responses in the Delta range with a maximum response at 2 Hz, (2) phasic responses covering the Theta range, and (3) additional phase synchronization across the entire range. Beta/Gamma (13-44 Hz) is generated through increased activity in the lower Gamma range and is modulated by stimulus periodicity. Periodic auditory stimulation produces a mixture of evoked and induced, rate-specific, and rate-

independent increases in stimulus-related brain wave synchronization that are likely to affect various cognitive functions. Synchronous responses in the Delta range may form part of the neurophysiological processes underlying the timing of the coupling between rhythmic sensory input and motor output; The maximum 2 Hz tonic corresponds to the optimal tempo identified in listening, tapping synchronization, and event-interval discrimination experiments. In addition, synchronization effects in the beta and Gamma ranges may contribute to the reported influence of rhythm entrainment on cognitive functions involved in learning and memory tasks (Will and Berg 2007).

The previous studies form the foundation for this study of ‘ruqyah quraniyah’ through a deeper understanding of brain wave patients’ structure.

Conceptual Framework

The beauty of the sound of the Qur'an and how it works does not just appear in the message of harmony in the language of the Qur'an, which has been revealed as *Kalamullah*. The verses of the Qur'an, when read and listened to using the correct rules, will present a beautiful musical strain. There is a harmonious sound unit that comes out of the waves of the verses of the Qur'an so that it is pleasant to be read by the reader or heard by the audience.

Regarding the aesthetic reception of Muslims towards the Qur'an, Navid Kermani emphasized that this aesthetic phenomenon must be revealed as an essential part of Islamic religious practice. At least in countries that use Arabic as their daily language. “There is no doubt that in the history of its reception, the Qur'an has had an aesthetic effect unmatched by any other world literary text” (Kermani 2000:255). Therefore, we cannot separate the reading from

the aesthetic reception aspect of the Qur'an, from the historical construction process of the Qur'anic text being revealed. The revelation of the Qur'an was revealed by Allah to the Prophet Muhammad through the intercession of the angel Gabriel through a process that did not come down at once but gradually and gradually following the context of the reception of the Arab community at that time. The Qur'an was not revealed all at once but was progressively revealed so that in this way, the heart of the Prophet Muhammad became solid and steady, as narrated in the Qur'an surah al-Furqan[25]: 32 & al.-Isra[17]: 106. The first time the Qur'an was revealed, as stated above, was through the intermediary of the Angel Gabriel, according to the needs and conditions at that time. Aspects of learning about the phenomenon of *i'jaz* Qur'an from the construction of the first revelation of the Qur'an, surah al-'Alaq 1-5, as narrated by 'Aisyah RA as follows:

أَوْلُ مَا بُدِئَ بِهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَقْيِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ، وَكَانَ يَخْلُو بِعَارِ حِرَاءٍ فَيَتَحَنَّثُ فِيهِ – وَهُوَ التَّعَبُدُ – اللَّيَالِيَ دَوَاتُ الْعَدِيدِ قَبْلَ أَنْ يَنْزَعَ إِلَى أَهْلِهِ، وَيَتَرَوَّذُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى حَدِيجَةَ فَيَتَرَوَّذُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءِ، فَجَاءَهُ الْمَلَكُ فَقَالَ: أَفْرَأَ، قَالَ: «مَا أَنَا بِقَارِئٍ»، قَالَ: «فَأَخْذُنِي فَعَطَنِي حَتَّى بَلَغَ مِنِي الْجَهَدِ ثُمَّ أَرْسَلَنِي»، فَقَالَ: أَفْرَأُ، قُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخْذُنِي فَعَطَنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِي الْجَهَدِ ثُمَّ أَرْسَلَنِي»، فَقَالَ: أَفْرَأُ، فُقْلِتُ: مَا أَنَا بِقَارِئٍ، فَأَخْذُنِي فَعَطَنِي الثَّالِثَةَ ثُمَّ أَرْسَلَنِي»، فَقَالَ: {أَفْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ حَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. أَفْرَأُ وَرَبِّكَ الْأَكْرَمُ}

"The beginning of the revelation of the Prophet Muhammad was a real dream. Rasulullah SAW did not dream, but the dream looked like the morning light (seemed real - author). Then the Messenger of Allah made him happy to be alone. He was alone in Hira's cave and meditated there a few nights before returning to his family and picking up his provisions.

Rasulullah SAW returned to Khadijah and took provisions until the truth came when Rasulullah SAW was in Hira's cave. An angel came and said: "Read!". The Prophet replied, "I am not a reader". Rasulullah SAW said, "He hugged me until I was exhausted. Then he let go of me and said, 'read it!'. I said, 'I'm not a reader. He hugged me again for the second time until I was exhausted. Then he let go of me and said, 'Read it!'. I said, 'I'm not a reader. He hugged me again for the third time, then let me go. Then he said, 'Read in the name of your Lord who created. He created man from a clot of blood. Read on! Your Lord is merciful...' " (Al-'Asqalānī 1379).

According to the authors' opinion, Allah SWT, through the intercession of the Angel Gabriel, showed aspects of the weakness of the Prophet, who could not read the Qur'an, which the Angel Gabriel dictated with the term "*wa ma ana biqari*". Prophet Muhammad SAW was an '*ummy*' (cannot read) when the verse of the Qur'an was first revealed to him in the cave of Hira. Through the message of revelation of 5 verses in the letter al-'Alaq, in essence, Allah shows us, the readers of the text of the Qur'an (readers), that the verses of the Qur'an were read by the angel Gabriel to the Prophet Muhammad SAW in Hira cave is done spiritually through the process of 'installing' into the chest/heart of the Prophet Muhammad SAW. This repeated reading by the Angel Gabriel is intended as a data transfer or downloading process that reads the Qur'an automatically and can be understood and understood by the Prophet Muhammad SAW. That is how the phenomenon of *I'jaz Al-Qur'an* in each of its verses has been elaborated directly by the Angel Gabriel to be received by the Prophet Muhammad SAW.

The series of prayers and dhikr as in the hizib bahr prayer series has a unique constant calculation as a phenomenon that produces an accurate signal resonance (vibration) so that it can be connected between the micro server (human hardware) and the macro server (*lauh mahfuz* as data bank) (Kamal 2019). The Quranic verses on *hizb bahr* contains a series of prayers *al-ahruf al-*

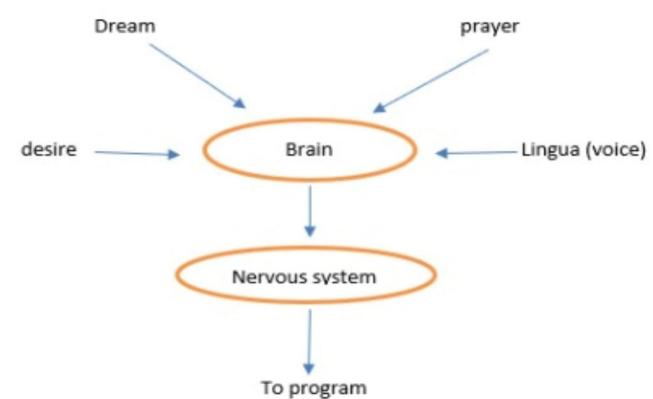
muqatta'ah in almost every arrangement using the explanatory and affirming knot of *al-asma' al-husna* is an interesting phenomenon which further proves the existence of the miracles of the Qur'an. The use of remembrance of *al-asma' al-husna* and *ahruf al-muqatta'ah* prayers with the appropriate size and dose of the *hizb bahr* prayer that match can produce accurate signal resonance so that it can connect between servers micro (human) with a macro server (*lauhul mahfuz*). Rhythmic frequencies and waves will have beautiful wave resonances.

The resonant effect of these verses of the Qur'an has a tremendous impact on each reading that is heard (voiced) for various objects. According to the research results of Andri Abdurochman, The voice of reading the Quran has the best relaxing effect to reduce stress. The results of his research show that the sound of reciting the Quran has the best level of relaxation compared to classical music or other relaxation music. This effect arises because of the relativity produced by hearing the reading, every cell in the human brain has its natural frequency.

The reaction of the audience when listening to the reading of the Qur'an in the form of crying shows that there is a psychic effect emitted by the Qur'an's voice on the listener's soul. As in a study conducted by siti Patonah et al. on sound therapy through reading the Qur'an for emotional problems, it was found that reading and or listening to the Qur'an is a concept similar to music therapy, can reduce stress levels and increase levels of calm. . This shows that recitation of the Qur'an can increase alpha EEG waves, which are associated with relaxation for normal individuals even though they cannot read or understand the Qur'an. This means that the Qur'an is useful as the main guide and source of Islamic Sharia, and its miracles can also be experienced by listening to its recitations.

According to Ibn 'Arabi's view as a Sufi, the Qur'an is like a 'barzah,' namely the intermediary world between the power of the human mind and the knowledge of God, who can see the nature of everything. Ibn 'Arabi's understanding has balanced his works between intellectual intelligence, spiritual purity, and God's revelation (AB 2016:137). The beauty of the tone of voice and the musicality of the Qur'an provides a stimulant to the power of the human mind, known scientifically as the brainwave effect. In the theory of neuro-linguistic programming (NLP) (Einspruch and Forman 1988), a method of programming simulation of the mind, communication in the form of a request to Allah expressed in a series of prayers at least fulfills several conditions, namely, being information that can be conveyed to the subconscious mind. It will be accessed by the brain, which proceeds to the nervous system. This nervous system will lead a person to make efforts related to the prayer being said, (Kardjono 2007:114) as illustrated in the following picture:

Figure 1. Nervous System



Joseph Murphy's opinion is that the subconscious mind of a human being will lead a person to achieve what he wants (Murphy, Moorman, and McCarthy 2008). The Prophet's hadith language: "ana 'inda al-Zanni 'Abdi bi." Therefore, how likely a person is to empower

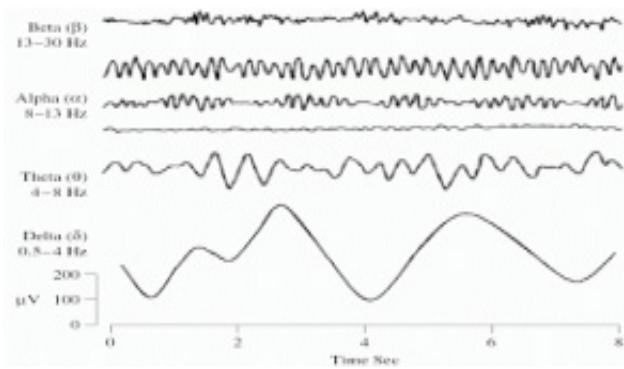
the subconscious mind, then his prayer communication with Allah will be answered to that extent. Jose Silva, the founder of the Silva Mind Method, suggested that the frequency of brain waves can be measured using an EEG (Electro Encelofalogram) device (Silva and Miele 1977). Electroencephalography (EEG) can directly monitor the temporal progression of cortical changes induced by repetitive Transcranial Magnetic Stimulation (rTMS) and facilitate the understanding of cortical and subcortical influences in the genesis of oscillations. In this combined rTMS/EEG study, we aimed to investigate changes in oscillatory activity after high frequency (~11 Hz) rTMS relative to the number of applied pulses. Twenty intermittent trains of 20 or 60 rTMS pulses were delivered over the human primary motor cortex at rest and tuned to individual mu frequency.(Azila Noh and Fuggetta 2012) There are four categories of waves that the human brain can emit; the four categories include:

1. Beta (14-100 Hz): active state, anxious, stressed, anxious. In this frequency, humans are in wakefulness or full awareness. They are dominated by the left brain, which is full of logic, analysis, prejudice, and conscious, cognitive thoughts. At this time, the brain will produce the hormones cortisol and norepinephrine, which cause emotions of anxiety and worry.
2. Alpha(8-13.9 Hz): calm, relaxed, comfortable, fresh, happy condition. This frequency is dominated by the right brain, which is devoted to relaxation, calm, and imagination and is the door to the subconscious mind. In this state, the brain will produce the hormone serotonin and endorphins, which give the

effect of calm and peace.

3. Theta (4-7.9 Hz): peaceful state, imaginative, full of intuition. At this level, one is in a very solemn state, dreaming and full of instinct.
4. Delta (0.1-3.9 Hz): a deep sleep state without dreams. It is the wave of dreamless, unconscious, deep, and thoughtless sleep. The brain produces growth hormone (Growth Hormone / GH) in this state (Anon 2011).

Figure 2. Waves that the Human Brain



Of the four human brain waves, the Alpha condition is the entrance or access to a state of "silence", and scientifically, it is proven that when the brain frequency is in the Alpha state, there is an increase in the production of serotonin and endorphins, which causes a person to feel calm and happy. This hormone will also increase the "capacity" of the five senses (Benca et al. 1999). As is well known, different brain wave frequencies show synchrony and harmony associated with different perceptual, motor, or cognitive states.

RESEARCH METHOD

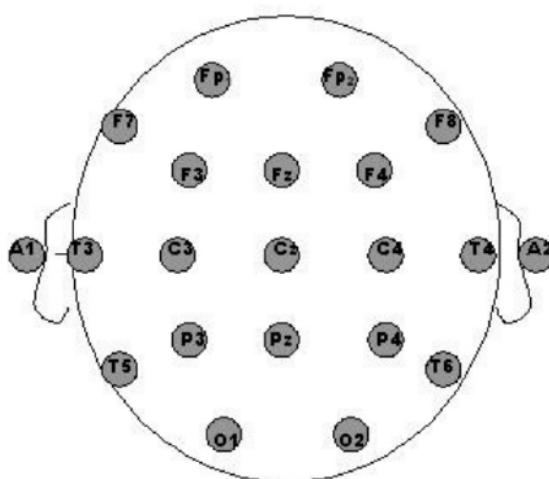
In this research, the researchers use field research to present data in the field by analyzing data and facts systematically about the state of the research object. The research approach is based on a qualitative with a phenomenological-

experimental system (Nuridah and Yodang 2021). The qualitative procedure also intended to reveal the phenomenological aesthetics of the 'ruqyah' verses in a holistic-contextual manner (whole and following the context-as-is) by using variables that are placed as factors and understood as reality in the context (Thohir 2011:19). The aesthetic phenomenon in the reception of the Qur'an by the Tourette syndrome (TS) patient (variable 2) is a suspected fact to be strongly influenced by the miraculous form of the Qur'an on changes in the patient's brain wave structure (variable 1). Meanwhile, the quantitative stage was carried out to reveal the percentage and number of findings based on data measurement from the EEG device that was tested on TS patients treated with 'ruqyah of 'hizb bahr' format.

As for the quantitative data processing, the EEG readings are collected in the following stages:

1. EEG records changes in the structure of the patient's brain waves that were stimulated before and after listening to the unique codification of the ruqyah quraniyah verse.
2. Experimental design where the subject of the study, from 4 randomly selected patients, will be evaluated on brain wave changes. Patients will be heard codifying the unique verse of the ruqyah quraniyah in the form of 'Hizb,' where quantitative data indicating changes before and after the test will be analyzed from the EEG device. EEG signals will be collected from participants who listen to specific sound inputs. Electrodes are placed on the scalp according to the arrangement, as shown in Figure 1 (Anon 2017)

Figure 2. Placement of electrodes on the scalp



C3, C4 = Center	O1, O2 = Occipital
P3, P4 = Parietal	F3, F4 = Frontal
Fz = Mid-line Frontal	Cz = Mid-line Central
Pz = Mid-line Parietal	F7, F8 = Anterior Temporal
T3, T4 = Middle Temporal	T5, T6 = Posterior Temporal
Fp1, Fp2 = Frontal pole	

3. In this study, EEG data will be taken from a male 12-year-old patient diagnosed with Tourette syndrome by the doctor. Data will be acquired in a relaxed sitting condition, with eyes closed; such electrical signals due to muscle activity in the face, eyes, neck, hands, feet, and so on that could interfere with the EEG recording could be reduced. Voice input is played from the disk man using earphones, with three types of voice input codification of 'hizib' readings.
4. EEG data analysis: Data analysis will be done using statistics, which includes hypothesis testing using the Analysis of Variance (ANOVA)(Stoker, Tian, and Kim 2020) method and range test besides machine learning so that differences can be analyzed by content analysis.

After the data on changes in the patient's brain waves were obtained, the data will also be analyzed using a content analysis model. The data analysis process in this study was carried

out from the research design period to the data collection stage, namely the Miles and Huberman model (Miles, M.B, and Huberman 1994), which was carried out during data collection and after data collection was completed within a certain period. In the final stage, the induction model is concluded by generalizing all the data that has been processed as the conclusion (Onwuegbuzie and Leech 2015).

Table 1. Research procedure

Research Question	Research Objective	M e t h o - d o l o g y	Deliverables
RQ1 Which is the Ruqyah Quraniyah model that may be used in healing and increasing the patient's immunity?	RO1 To identify the health level of the research subjects before and after the spiritual treatment of ruqyah quraniyah.	S1 EEG data theory collected before treatment	D1 EEG data theory before treatment
	RO2 To propose a ruqyah qur'aniyah therapy healing model to improve patient immunity	S2 Select the 'ruqyah quraniyah' verse, focuses with hizb bahr.	D2 Ruqyah Quraniyah therapy identified with hizb bahr
RQ2 How Ruqyah Quraniyah changes the Brain Wave Structure of Patients who are being treated for healing and heightening immunity?	RO3 To investigate the phenomenon of changes in the structure of brain waves (brain-waves) which are stimulated by the ruqyah ur'aniyah therapy healing model (Hizb bahr)	S3 EEG data collected after treatment 60 days with Hizb bahr stimulant	D3 EEG data after treatment Hizb bahr

S4 Analyze data using statistical analysis, machine learning, and content analysis

D4 Changes in the brain-wave pattern and thorough observation of the patient's condition after all experiments were carried out.

S5 Conclude the induction model of Ruqyah Quraniyah

D5 Ruqyah Quraniyah Therapy Model for Treatment and Healing

This experimental phenomenological paradigm was adopted in the qualitative model of this research to combine the operationalization of qualitative-qualitative thinking concepts with field experiments (Muhammadir 1998:87). Qualitative operations are attempted to find and formulate theories based on empirical data. In data mining, the data sources are primary and secondary data (Tanzeh 2009:54). The primary data sources are data from the medical records of patients who are stimulated by brain waves with 'ruqyah quraniyah' therapy in a series of Hizb Bahr prayers. In comparison, the secondary data are supporting sources regarding the codification of ruqyah verses in various pieces of literature, in addition to other theoretical sources regarding brain waves and the phenomenon of Tourette syndrome.

The data collection process was carried out by conducting medical experiments on pediatric neurology patients at RSUP dr. Sardjito Yogyakarta and stimulated it with various variants of the codification of the ruqyah verses in the Hizb Bahr series, which were tested on pediatric neurology patients for 60 days so that the patient's brain memory records produced refractions and habits ('zann'); on the sixty-day, the patient was tested for EEG equipment to see the marks (*athar*) of the habit of listening to ruqyah quraniyah readings. The holistic observation of patients, interviews, and documentation was adopted to produce

accurate data collection on experimental results.

At the stage of testing the ruqyah quraniyah text and selecting the ruqyah quraniyah verse, namely Hizb bahr, it is also carried out in order to create a resonance effect on the reading of the verses of the Qur'an by looking for word formulas in the Qur'an based on the following categories (Kamal 2019):

1. Collect words that have a positive meaning in these verses' reading ('*murattal*'). This was called Hizb, which gives a positive energy effect.
2. They are collecting words in each verse containing '*ismu al-a'zam*.' Those will present the driving energy of the Qur'an.
3. We are analyzing the '*i'jaz bayani*' aspect in each verse. The more fulfilled the miracle aspect of '*i'jaz bayani*' for greater the resonance power.
4. Collect words in which each verse contains the letters' qaf and 'nun' and 'sad.' It will be a place for the energy to move the Qur'an.
5. It was reconstructing verses with a beautiful sound and language structure—the more fulfilled this aesthetic aspect, the stronger the positive resonance effect. In Steps 1 to 6, this is narrowed down to the ruqyah prayer in a series of verses ruqyah Hizb Bahr.
6. The patient's brain waves were read and measured using an EEG device.

After the data on the brain wave changes of the Tourette syndrome patients were obtained, they were analyzed using a content analysis model. The process of data analysis in this study was conducted from the research design period to the data collection stage, namely the Miles and Huberman model, which was carried out during data collection and after data collection was completed within a certain period. In the final stage, a thorough observation of the patient's condition and enforcement of the induction

model conclusions is done by generalizing all the data that has been processed as a final conclusion (Santi 2014).

RESULT AND DISCUSSION

Identification of Pediatric Neurology Patients: Tourette's Syndrome

A pediatric neurologist is a pediatrician who specializes in treating various diseases caused by childhood neurological diseases, such as seizures or epilepsy, difficulty moving or walking, loss of consciousness, or coma. Pediatric neurologists could examine, treat, and prevent various diseases of a child's nervous system and brain. The following are some of the types of illnesses discussed: epilepsy, infections of the child's brain and nervous system (such as meningitis, encephalitis, or brain abscess), developmental disorders of the brain (including cerebral palsy or cerebral palsy), developmental disorders (such as language delays), and brain disorders (motor development), impaired coordination of body movements (e.g., peripheral nerve ataxia or peripheral neuropathy), autoimmune diseases that attack the nervous system or brain (e.g., motor neuron disease, multiple sclerosis, and myasthenia gravis), genetic disorders of the nerves and brain (e.g., Huntington's disease, Ramsay Hunt syndrome and Charcot-Marie-Tooth disease, Brain tumors and cancer, stroke, brain aneurysm or hemorrhage, autonomic nervous system disorders, such as urinary or stool incontinence). In addition, pediatric neurologists also treat cases of head injuries and neurological and brain disorders due to poisoning in infants, children, and adolescents (Nareza n.d.). There is increasing evidence that the perturbation with an abnormal increase of spontaneous thalamocortical neural oscillations leads to a phenomenon termed Thalamocortical dysrhythmia (TCD) which underlies the symptomatology of a variety of neurological

and psychiatric disorders, including Parkinson's disease, schizophrenia, epilepsy, neuropathic pain, tinnitus, major depression, and obsessive-compulsive disorder (Fuggetta and Noh 2013).

The condition of the research object in this study was a child patient aged 12 years who was diagnosed by a doctor at RSUP dr. Sardjito has Tourette's syndrome. Tourette's syndrome (TS) is a neurological disorder characterized by involuntary and repetitive stereotypical movements and vocalizations known as tics. The exact cause of TS is not known, but it is strongly suspected that it leads to a combination of genetic and environmental factors. It is also suspected that an imbalance of neurotransmitters such as dopamine and serotonin plays a role in the occurrence of TS (Mahfuz et al. 2015). The main symptom of TS is tics, which are sudden and repetitive movements or vocalizations. Symptoms vary from mild to severe and affect the patient's quality of life. Tics are classified into simple tics and complex tics. Simple tics involve few muscle groups, while complex tics involve many muscle groups. Motor tics usually appear before vocal tics (Nareza n.d.).

In simple tics, the most common motor symptoms are eye blinking, head jerking, shrugging, shifting of eyes, twitching of the nose, and strange mouth movements. At the same time, the common vocal symptoms are moaning, coughing, clearing the throat, and barking. In complex tics, the motor symptoms that are often found are touching and sniffing objects, repetitive movements, stepping in specific patterns, indecent trends, bending or twisting the body, and jumping up and down. Meanwhile, repeating other people's words, using harsh words, and swearing are vocal symptoms that are easy to notice from sufferers (Mittal 2020).

The diagnosis of Tourette syndrome is made by a doctor who confirms that the patient

has had vocal movements and tics for at least approximately one year (Filipcic, Bamburac, and Hotujac 2000). The presence of other neurological or psychiatric illnesses can help the doctor make a diagnosis. Diagnosis does not require blood, laboratory, or imaging tests. In rare cases, neuroimaging studies (such as an MRI or CT scan, EEG, or specific blood tests) are used to rule out other conditions that may have symptoms similar to TS (Prima 2016). Some of the criteria for the diagnosis of TS are Motor and vocal tics, tics that occur several times a day for more than one year, and tics that occur before the age of 18 and are not caused by medication or other substances (Ueda and Black 2021). The object of research in this study is a patient diagnosed with Tourette syndrome. The experimental treatment was carried out by looking at changes in brain waves after getting used to listening to 'ruqyah quraniyah' for 60 days. The EEG results were read after the 60th day to see the condition of his brain waves, in this case, the phenomenon of his alpha waves after undergoing treatment listening to the verses of the ruqyah quraniyah in the form of Hizb bahr at any time. The treatment of hearing to Hizb bahr is carried out at any time, namely when going to sleep and waking up, while doing activities and being awake, and when falling asleep.

Treatment of Tourette's Syndrome with Hizb Bahr Therapy

This resonance effect in the verses of the Qur'an has a tremendous influence on each reading that is heard (voiced) for various objects. The sound of reading the Quran that codification on 'Hizb Bahr' has the best level of relaxation compared to classical music or other relaxation music. This effect arises because of the peace produced by hearing the reading. This is because every cell in the human brain has its own natural frequency. When the brain is given a stimulus in

the form of sound, if the frequency spectrum of the sound is directly proportional to the cell's natural frequency, then the cell will resonate. When listening to the recitation of the Qur'an, the brain experiences a good relaxation so that it seems as if it is in a state of sleep. In this condition, the cell then gives a signal to the glands in the body to secrete hormones. This condition is experienced by a person when doing therapy. Something done or listened to repeatedly will also have a hypnotic effect (Maulana 2016).

The influence that arises from the sound of the language of the Qur'an is extraordinary, one of which is for therapy related to psychological, emotional problems and relaxation purposes (Mohamad, Mohd Yusoff, and Hasan Adli 2013). Many Arabs were amazed and surprised when they heard the Qur'an for the first time, and not a few of them converted to Islam immediately (Haikal 2002). Therefore, it is not surprising that the motivation for reading the Qur'an is not always to explore its contents but to present a divine sense and communication through the sound of his voice. That is why the Qur'an has the status of '*al-muta'abbud bi al-tilawatih*' (a person will be rewarded by reading it, regardless of whether he understands or not what he reads (Hanafi 2016). This aspect of the beauty of the Quranic verse's structure is contained in the study of the Balagah of the Qur'an. Concerning the harmony of the verse, at least it includes the following two aspects: (AZIZ 2014)

1. Tone (musicality). The style is all things related to the arrangement of the tone of words and expressions that are intended to evoke a melodic feeling. The sweetness of the sound of language in literature is raised through rhyme, similarity in word form (*wazan*), fragments of sentences (*fasilah*), similarity in the sound of words (*jinas*), and harmony of sounds and repetition of the same sounds.

2. Structure. Structure, according to al-Bustani, is all things that examine the building of a literary text from the side of the relationship between the parts of the text building, such as the introduction, middle and closing. In this context, it also examines the relationship of each expression before and after it, and the relationship between topics in a text. Likewise, the relationship between various elements such as the style of language used, tone and so on with some others or with the overall structure of a literary text. In the Al-Qur'an, there are aspects of the microstructure of the Qur'an which are the accent of proving *i'jaz* in its academic perspective. Setiawan, Al-Qur'an the Greatest Book of Literature.

The message of harmony (harmony) in the diversity of Al-Qur'an language styles contains the beauty of literature, the harmony of meaning, the richness of language, and a strong influence that facilitates understanding of its importance. The accent of this harmony then dwells on the problem of tone analysis and verse structure. Based on the above explanation, the study of the approach to the miraculous aspects of the Qur'an has undergone a slight paradigm shift. In the early development of Islam, the phenomenon of *i'jaz* Al-Qur'an from the 'hissiyah' aspect to the 'ijtihadiyah balagiyah' (construction of linguistic aspects) in contemporary times like today. The benchmark in terms of the 'rationality' of reason-revelation in each period is in line with the various findings of technological developments and modernity produced by mankind in each era. Miracles of the Qur'an are to answer the challenges of modernity in every era.

The editorial readings of Hizb Bahr are heard as follows:

اللَّهُمَّ يَا عَلِيُّ يَا عَظِيمٌ يَا حَلِيمٌ * أَنْتَ رَبِّي وَعَلَمَكَ
حَسِيبِي * فَنَعَمُ الرَّبُّ رَبِّي وَنَعَمُ الْحَسْبُ حَسِيبِي * تَنَصَّرُ مِنْ

تشاء وأنت العزيز الرحيم * نسألك العصمة في الحركات والسكنات والكلمات والإرادات والخطرات من الشكوك والظنون * والأوهام السائرة للقلوب عن مطالعة الغيوب * فقد * ابنتي المؤمنون ورلزلوا زلزالا شديدا * وإذ يقول المتأفقون والذين في قلوبهم مرض ما وعذنا الله ورسوله إلا غرورا فثبتنا وانصرنا وسخر لنا هذا البحر كما سخرت البحر لموسى * وسخرت النار لإبراهيم * وسخرت الجبال والحديد لداود * وسخرت الريح والشياطين والجن لسلiman * وسخر لنا كل بحر هو لك في الأرض و السماء والملك والملكون * وبحر الدنيا وبحر الآخرة * وسخر لنا كل شيء يا من بيده ملکوت كل شيء * كهيعص * (3) * أنصرنا فإنك خير الناصرين * وافتتح لنا فإنك خير الفاتحين * واغفر لنا فإنك خير الغافرين * وارحممنا فإنك خير الراحمين * وارزقنا فإنك خير الرازقين * واهدنا ونجنا من القوم الظالمين * وهب لنا ريح طيبة كما هي في علمك * وانشرها علينا من خزائن رحمتك * واحملنا بها حمل الكرامة مع السلامة والعافية في الدين والدنيا والآخرة * إنك على كل شيء قدير * اللهم يسّر لنا أمورنا مع الراحة لقولينا وأبداننا * والسلامة والعافية في ديننا وذينانا * وكن لنا صاحبا في سفرينا * وخليفة في أهلنا * واطمس على وجود أعدائنا وامسحهم على مكانتهم فلا يستطيعون المضي ولا المجيء إلينا * وإنك لمِنَ الْمُرْسَلِينَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ تَنْزِيلُ الْعَزِيزِ الرَّحِيمِ إِنْتَذِرْ قَوْمًا مَا اذْرَ آباؤُهُمْ فَهُمْ غَافِلُونَ إِنَّهُمْ حَقُّ الْقُولِ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهُمْ إِلَى الْأَدْقَانِ فَهُمْ مُفْعَلُونَ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًا وَمِنْ حَفْرِهِمْ سَدًا فَأَغْسَنْنَاهُمْ فَهُمْ لَا يُبَصِّرُونَ * شاهدت الوجه * (3) * وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُومِ وَقَدْ خَابَ مَنْ حَمَلَ ظِلَّمًا * طس * حم عسق * مراح البحرین يلقيان * يبنهم بزرخ لا يبغيان * حم حم حم حم حم حم حم * حم الأمر وجاء النصر فعلينا لا ينصرون * حم * تنزيل الكتاب من الله العزيز العليم * غافر الذنب وقابل التوب شديد العقاب ذي الطول لا إله إلا هو إليه المصير * بسم الله بابنا * ثبارك * حيطاننا * بيس * سقنا * كهيعص * كفایتنا * حم عسق * حمايتنا * سئيفيكهم الله وهو السميم العليم * (3) ستر العرش مسؤول علينا * وعين الله ناظرة إلينا * بحول الله لا يقدر علينا * والله من ورائهم محظوظ * بل هو قرآن مجید * في لوح محفوظ * فالله خير حافظا وهو أرحم الراحمين * (3) * إن ولبي الله الذي نزل الكتاب وهو يتولى الصالحين * (3) حسبي الله لا إله إلا هو عليه توكلت وهو رب العرش العظيم * (3) * (بسم

الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميم العليم) (3) (أعود بكلمات الله التمامات من شر ما خلق) (3) (ولا حول ولا قوة إلا بالله العلي العظيم) (3) * وصلى الله على سيدنا محمد وآلته وصحابه وسلم * سبحان ربك رب العزة عمما يصفون * وسلام على المرسلين * والحمد لله رب العالمين *

This resonant effect on the verses of the Qur'an in Hizb Bahr format has a tremendous impact on each reading that is heard (voiced) for various objects, including TS patients. At the observation stage, the sound of reading the Qur'an on Hizb Bahr has the best relaxing effect on reducing stress; patients feel calm and can sleep more soundly. The stimulus results in 3 weeks showed that the sound of reading the Al-Qur'an Hizb Bahr had the best level of relaxation compared to classical music or other relaxation music. This effect arises from the peace produced by hearing the Hizb Bahr reading. This is because every cell in the human brain has its natural frequency. When the brain is given a stimulus in the form of a Hizb Bahr reading sound, if the frequency spectrum of the sound is directly proportional to the cell's natural frequency, then the cell will resonate. When the resonance, the cell can then be active or signal the glands in the body to secrete hormones because the health glands will be active only under certain conditions, such as sleep. When you hear the recitation of the Al-Quran in the form of Hizb Bahr, the brain experiences a good relaxation so that it seems as if it is in a state of sleep. In this condition, the cell then signals the glands in the body to secrete hormones. This condition is experienced by TS patients when doing the therapy. The concept can explain observations on TS patients that something done or listened to repeatedly, namely Hizb Bahr has a hypnotic effect.

There is no definitive treatment for TS, but treatment is aimed at alleviating symptoms. Generally, psychotic drugs will be given to

sufferers. It seeks to lower dopamine levels in the brain so that people with tics can control their tics. Botox may be provided to relieve symptoms involving the muscles. Stimulants such as methylphenidate are helpful for treating ADHD symptoms in people with TS (Morera Maiquez et al. 2020).

Sometimes, doctors prescribe blood pressure-lowering medications that help with symptoms such as sudden attacks. In addition, antidepressants can be given to treat anxiety and mood disorders. Recent studies have demonstrated the benefit of administering anticonvulsant drugs such as topiramate in TS patients. As for TS related to psychological conditions, treatment of cognitive and habitual therapy can be done to relieve symptoms and help sufferers deal with psychological impacts (Pringsheim et al. 2019).

The object of the research is to identify the condition of the patient at RSUP dr. Sardjito Yogyakarta, including in the TS category related to psychological disorders. Therefore, this research was conducted by treating patients by listening to the reading of the verses of the ruqyah quraniyah, which are arranged in the Hizb bahr prayer codification model. These verses were heard in the daily life of the patient for approximately 60 days of the experiment (Hall et al. 2019). On the 60th day, the EEG test results were checked on the patient's brain wave condition with the help of consulting a pediatric neurologist. As a result, they gave positive results. There were no indications of epilepsy variables and Tourette syndrome, which gradually recovered and improved his immunity.

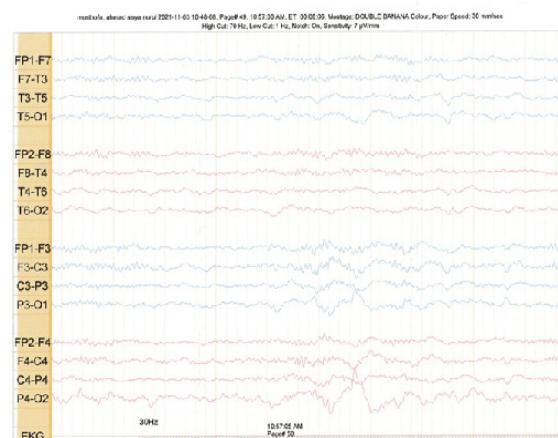
On a 2L channel EEG recording with 28 electrode placements on a 10-20 system consisting of bipolar and referential montage with the following results:

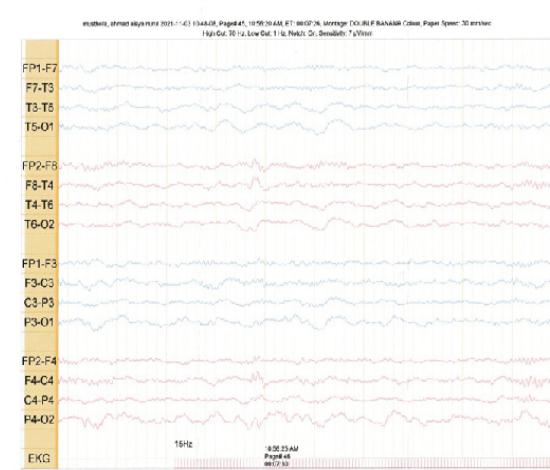
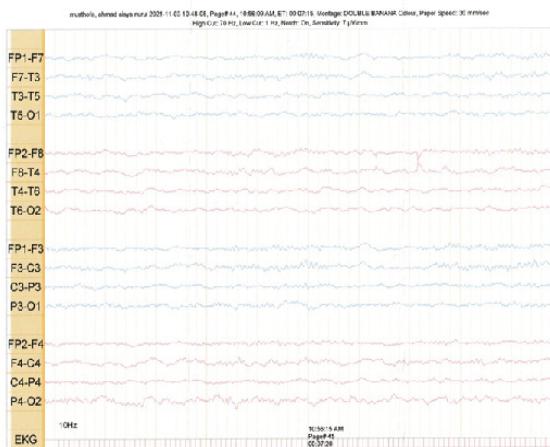
Table 2. Result of the EEG analysis

Background activity	
Occipital	Alpha basic rhythm 7-72 Hz, regular, symmetrical, amplitude currently
Frontal Beta	No frontal beta was found.
Abnormal Findings	
Slowdown	No diffuse retarding was found
Epileptiform discharge	No epileptiform discharge was found
Interpretation	
Impress	EEG within normal limits
Clinical Correlation	-

The patient's condition improved after getting used to listening to hizb bahr therapy. The state of the brain wave reading test of patients who have been treated with a habituation model of listening to the ruqyah quraniyah is described in the EEG table as follows:

Table 3. Result of the EEG Recording of TS Patients





Patients with Tourette syndrome (TS) experience changes to improve along with psychological conditions that can be calmed by listening to the verses of 'ruqyah quraniyah'

Hizb bahr in daily life for 60 consecutive days. Observations were made for the next 30 days to confirm the changes in the patient's immune condition after undergoing a series of Hizb bahr therapy and EEG tests, and it can be concluded that the patient is completely cured. The state of listening to the beauty of reading the Qur'an in this ruqyah quraniyah codification model essentially conditions the patient's brain waves at the alpha level. This relaxed condition makes the condition of the brain and body calmer. The stimulation of the ruqyah quraniyah verses makes TS patients calm psychologically and sleep more soundly. The reading of the brain wave results of the TS patient through the EEG above illustrates that there has been an improvement in the patient's condition in the structure of his brain waves. The patient remains in the alpha wave condition in his sleeping/resting position, and there is no frontal beta that makes the patient perform reflex activities as long as his psychological condition is calm and under control.

CONCLUSION

The model of using 'ruqyah quraniyah' in 'Hizb Bahr prayer on healing patients at dr. Sardjito was performed on a patient with a diagnosis of Tourette syndrome (TS) and epilepsy. Patients were treated for 60 days by listening to the beauty and miracles of Hizb bahr readings in daily activities to provide good thought ('zann') stimulus to the brain and mind of TS patients, which resulted in a level of psychological stability and psychological calm of TS patients. The effect of ruqyah quraniyah in healing patients with a diagnosis of TS at RSUP dr. Sardjito has a positive impact on the healing rate of TS patients. The patient became calmer and his psychological condition improved, and his TS symptoms gradually recovered, often by reading the results of the EEG table of TS patients, where the alpha

waves in the brainwaves of TS patients were stable, and no frontal beta was found on the EEG results.

ACKNOWLEDGEMENT

We want to thank the Universiti Sains Islam Malaysia through this postdoctoral program which has provided research assistance, discussion, and thought in the study of the integration of the Quran and Science in the field of implementing the integration of 'aql-naql' in the brainwave phenomenon.

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